4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
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231/476 For domestic animals they all have pigs, cows, or sheep. The common variety is the yellow cow, and the P'ien-niu 犏牛, which is a hybrid of yellow cow and yak. The latter are kept as draft animals. During the spring or early summer, when the crops are coming out, the people send their cows up to the mountains in order to save the young crops from being trodden or destroyed by the cows, and at the same time to find grazing food, located between the agricultural and the forest zones. They have a certain number of pastures in definite valleys. The people of one valley or several valleys all cooperate to gather their animals into one grazing ground, and leave it to one family to be responsible in taking care of all the animals sent there. The pasture is open to grazing animals from May, and is closed by the end of September. This is called one season. Fees for the care of each animal in the grazing ground per season vary from palce to place and year to year. The fee for each animal for this past summer was 1.2 ton of corn or wheat. One wonders if this grazing cooperative is not the earliest cooperative in China.

II. ROCK CAVE COOPERATION

574 Because of the limited amount of cultivable land, and the unreliable 3/2 harvests caused by the great variability in rainfall, agriculture alone is not enough for their livelihood. They have to depend upon the products of the high ● 222 mountains for part of their income. The chief products of the high mountains 224 are animal products and medicinal herbs. Therefore, the two important avocations for the people are hunting and herb digging. Both types of work mean a difficult and lonely life in the wild and wet wilderness of the high mountains. One has to drink out of the streams, feed on wild vegetables or animals. At night, one has to seek for shelter under rock cliffs or in caves. Through long years of hard experience, definite places for night dwelling are marked out and named. They are called Rock Nest 岩窝, Long Cliff Nest 长崖窝, Ch'iang Ho Cave 羌活棚, etc. Everybody who goes to the mountains knows where to go for the night. But there are certain traditions or customs about it. That is, when you leave the place you must leave it clean and everything in order. By everything, I mean the crude equipment people use for cooking, such as a large piece of rock slab for making dough, a wooden hook which is used to hang the teapot with from the overhanging roof, and three pieces of rocks for the support of the cooking pot. Usually people also gather a heap of dry fuel inside ready for emergency use for later comers. Another good custom is that you can leave your own things inside and go off roaming in the mountains hunting or digging. Even if there are new-comers, there is not only no stealing, but instead they are very hospitable and share each others trophies. The spirit is quite different from that of the plains people. They are neither selfish nor calculating in their dealings with one another. The poor people are usually more generous than the rich. This is true everywhere, and it is true in the mountains as well as in the grassland.

Mewu

243 fields belong to the tribal head (t'ou-mu) and are distributed by him. Each family must pay rent to the t'ou-mu for the oat fields they cultivate, and this is usually paid off in the form of butter. The oat fields are ploughed by oxen only shortly before sowing time. The amount of oats planted is measured according to 1 to 4 days' work (tien), depending on the size of the family and their wealth in livestock. A day's work is usually 15 mou (about 1 hectare). The
222 tent nomads use very few wild plants. From the fifth to the eighth month they find many field mushrooms on the alpine meadows. They also gather chüo-ma, the edible tubers of potentilla anserina, which are cooked like vegetables, and the roots of which are used to
313 make incense sticks. Wood is needed only for tent stakes, poles for prayer flags and sheep pens. Pine is generally used, which is bought from the sedentary Fantzu.

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224 Hunting is not an important occupation because the Mewu-Fantzu are relatively strict Buddhists. They have no hunting dogs. Usually it is only by chance that an animal which may be valuable in one way or another is killed. Now and then a gazelle hunt is arranged. Trapping is not carried on. The game hunted includes groundhogs, hares, gazelles (Gazella gutturosa Pall.), blue sheep (Pseudois najaur Hdgs.), musk deer, foxes, wildcats, lynxes and wolves. The latter especially are feared because they prey on the animals; human beings are scarcely ever attacked by wolves. Birds
[534] are not eaten and therefore not hunted. As an exception, a vulture is sometimes shot and the bones of its wings are used to make flutes. /31/

262 Since the tent nomads are exclusively cattle-raisers, they are restricted primarily to an animal diet. Their most important food is butter. As we have said, they keep it for a long time, although most of the people prefer fresh butter. They also eat dried casein in the form of a coarsely ground powder (Tibetan: chü-ra), sour milk and fresh, boiled milk. Whey is drunk only by poor people, usually it is fed to the dogs. All vegetable food and condiments, with the exception of mushrooms and chüo-ma, must be bought. The only important vegetable food is "tsamba" (parched barley flour), with which the nomads are always adequately supplied by neighboring sedentary Fantzu or by Chinese, who sell it to them
[415] according to weight. It is stored in bags of coarse woolen material. Wealthy people at times deposit a large supply of tsamba, enough for two or three years, in a temple.